of astrology. In the latter half of the eighth century, Manichaeism was introduced among the Uighurs and won many adherents from them. Since the Uighurs were then predominant in Central Asia and often gave their support to the Tang, it made some headway in China. Manichaean temples were erected in Ch'angan, in Lo-yang, and in several other centers. Manichaeism was never very popular in the Middle Kingdom nor were its adherents numerous, and it suffered from the collapse of the Uighur power in the ninth century. Until the thirteenth century it persisted, greatly weakened, in what is now the New Dominion. In China it took the form of a sect with political-magical-religious activities —one of the many such in the history of the country—with certain outward resemblances to Taoism and Buddhism. For a time, indeed, two of its scriptures were included in the Taoist canon. Its survival was possibly assisted by the congeniality of its dualism with the *yin* and the *yang* that have played so large a part in Chinese thought. It lived on in Fukien, subject to persecutions, until at least the beginning of the seventeenth century.

Just when Islam entered China we do not know. Its early history there is shrouded in obscurity and uncertainty. We know that Moslems were in the Middle Kingdom during the Tang, some of them as merchants in the ports on the south coast and some of them as soldiers of fortune—notably the Arabs who assisted in suppressing the rebellion of An Lu-shan. We know, too, that several embassies came to the Tang court from Mohammedan Arab officials in Transoxiana. (It is probable, incidentally, that the embassies usually said to be from the

Caliphs in Bagdad were really from these governors on the Arab frontier.) Whether these vistors made, or even attempted to make, any converts from among the Chinese we do not know. The accounts, traditions, and even some of the monuments of the present Moslem communities are practically undependable for Tang times. For example, an inscription in Ch'angan (Hsianfu) professing to date from 742 has obvious anachronisms and is of much later origin. The story that a maternal uncle of Mohammed was sent to Canton and the claim that an ancient tomb still shown there is his are both undependable. Certainly it was not until several centuries later that large Moslem bodies appeared in China.

Mazdaism had entered China before the Tang. We hear of it.